
CHAPTER V

CLOSING

A. Conclusions

After doing research on the Hadiths containing the order of procreation and the related Hadiths, as the objectives of this study is to answer the research questions and to resolve the problems that has been discussed in the background of this research, then the author has made some conclusions in answering the research questions:

1. The meaning of the order of procreation in Hadith

The meaning of the order of procreation is not just to have descendants, but also to preserve them and to make their life as good as possible. From the analysis result, there are at least three things that should be realized from the Hadiths containing the order of procreation, those are:

First, there needs to be intention and effort to get descent. Even marriage as its only path can have many purposes and plenty of benefits, the purpose to get descent is still essential to achieve sustainability of human preservation.

Second, it is necessary to achieve tranquility in marriage and family together with the continuity of descent. Since the efforts to preserve human species as the purpose of procreation will not run properly without the peace in the family, the situation therefore has to be reached in conjunction with the efforts to preserve the descent.

Third, it is necessary to keep the peace in the society. The existence of clearly stated objective by the Prophet in the Hadith (*mukāṣarah*) -from its entire aspects- shows that the objective of the order is a global objective and not limited to family scope. However, the realization of such purpose should start from a smaller community

by achieving tranquility within families, and then continue with spreading peace towards wider society.

2. The implementation of the order of procreation in the present reality

The author finds misunderstanding between some Ulama and scientists on how they view procreation and its problem. Therefore, it is necessary to build good communications between ‘Ulamā as figures obeyed by people in religious affairs with scientists from various scientific fields to find common ground on what exactly the society need. Since the purpose of Syariat is to bring benefits and prevent damages that involve many people and it is known that things related to procreation are about benefits of many creatures, linking the issues of livelihood things of family and comparing the problem to its antithesis in the Quranic verses will become less relevant. Meanwhile, the issues surrounding population growth and its impacts such as needs of facilities and infrastructure for the welfare of impending births and needs to deal with the destruction of nature and civilization are all more important to be resolved for the benefits towards society. Since the problem is systemic rather than particular, it is necessary to view procreation as a global concern.

One of the examples to implement the order of procreation is in following premises: *First*, *mukāṣarah* in the Hadith means to preserve the continuity of mankind. *Second*, according to science of population, the population must -at least- reach the level of 2.1 average birth rates in order to preserve (continue) their civilization. The conclusion of both premises has to be: Having two or three children within family should be enough to fulfill the prophet’s order related to *mukāṣarah*, and already considered *kaṣīr*. On the other hand, having six or seven children within family may cause overpopulation and lead the civilization towards declining. This overpopulation may happen

because there is indication that some Muslims think the more children they have is better, based on their perception about *mukāṣarah*. Thus, it is an obligation of Ulama and scientist to straighten the people's perception.

B. Suggestions

1. Although the conclusion is already containing suggestion, there are so many practices that can be implemented from understanding the order of procreation, especially about the preservation of human species, and the implementation exemplified by the author in this research is still at the very basic level. There are certainly many further aspects to study.
2. The problem of society is systemic, and it is necessary to read religious texts with systemic thinking. Fortunately, the blessing of the Quran and Hadith always prove the universality of Islamic teaching that all answers to the problems can be found within if it is correctly understood. One of the reliable methods to understand Hadith systemically is using thematic method.
3. The result of this study is practicable to be consideration of the fatwa by Ulama' related to family and social life. About the procreation matters, it is not necessary to do *tarjīḥ* between arguments because there are no contradiction at all, and the consideration of *maslaḥat* as the purpose of *Syari'at* is important.